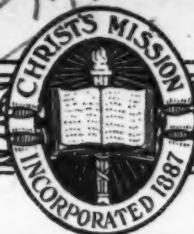


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# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

THE MARSHALL-SMITH LETTERS

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CHRIST'S MISSION SPIRIT IN 1658

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CATHOLIC "TOLERATION" IN  
SPAIN

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This number should be of special interest to Roman  
Catholics. Please send it to one.

MAY, 1927

330 WEST 55th STREET,  
NEW YORK CITY.

# THE CONVERTED CATHOLIC

An International Magazine  
Published Monthly by Christ's Mission  
330 W. 55th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLIV

May, 1927

No. 5

All persons living in the United States, Canada, Cuba and Mexico who subscribe during 1927 will receive the Magazine for one year at the special rate of ONE DOLLAR. All sending us two or more new subscriptions are entitled to the premiums noted elsewhere.

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### Before the Church's Time

Archbishop Curley is quoted in the Brooklyn "Tablet," March 26: "She [the Roman Church] saw the grave of Nero dug. She passed on and prospered." The fact is that Catholicism did not come into existence for several centuries after Nero's grave was not only dug, but filled in.

### As to Local Newspapers

If our friends will, on occasion, send us clippings from local newspapers containing statements which they think should be answered or corrected, with the name and date of the journal, we shall be glad to send as many replies to such papers as we can find time to write.

### Convent for Thirty Nuns—\$200,000

The "Jersey [City] Journal," April has an account of the dedication of the new St. Aloysius Convent for

thirty nuns, which had been "erected at a total cost of \$200,000." Education in the anti-American political and religious teachings of Popes Leo XIII and Pius XI comes high in Jersey City.

### Archbishop Describes Catholic Intolerance

"Intolerance to all of us means hate, contempt, unfounded accusations, desire to injure, to deprive others of rights. It means a readiness on the part of the intolerant to murder, to destroy wantonly human life when, as often happens, intolerance becomes a mania." A better description of the practise of the Roman Church in general, and of organized Catholicism towards the Ku Klux Klan it would be hard to find. The speaker was Archbishop Curley, of Baltimore ("Tablet," March 26, 1927).

**A Good Example**

A subscriber in Chicago not only sends along the renewal of his subscription, but also promises that before the end of the year he will forward \$3 for the regular work; \$3 to enlarge the circulation of this Magazine, and \$6 to aid converted priests in preparing for the Christian ministry. This friend will be interested in reading a letter from just the kind of priest he desires to help on another page.

**Editors Should Hear from You**

We hope that the editors of all denominational papers received by our readers will receive letters from them asking for the publication of articles setting forth clearly the essential differences between Protestantism in general—and that denomination in particular—and Roman Catholicism. There was never a time in the history of the nation when such information was more important—or, apparently, more difficult to obtain.

**Toleration in Spain**

At Villalonga, Valencia, Pastor Aurelio del Campo, desired to have communion services held for his parishioners, and made due application for authorization, but was refused on the ground that without police protection there would be trouble at the instigation of the local priest. To avoid any possible trouble the civil governor forbade the Rev. A. del Campo to show himself at Villalonga and the other villages of the province.

**A Very Good Reason**

One reason for the energy being thrown into the campaign to put the Rum and Rome Governor of New York into the White House may perhaps be found in conditions among the Catholic peoples of Europe. Much resentment against the Vatican has been roused by the Pope's condemnation of "L'Action Francaise" (a Royalist organ) which is regarded as interfering in French politics. To the unrest among the Catholics of Central Europe may be partially attributed the negotiations for Concordats with Bavaria, Jugoslavia, Poland, Prussia, and now the German Reich itself. The Protestant American people will be very foolish to put into power over them an active agent of the Vatican, from the despotism of which many Catholic peoples are struggling to free themselves.

**A Catholic Politician's Statement**

In the New York "Times," March 29, was a letter from John A. Matthews, of Newark, N. J. He wants to follow Governor Moore as Chief Executive of the Garden State. Even in New Jersey there are some people who know enough about Roman fundamental principles to oppose his nomination. He mentions this in his letter to the "Times," and says: "I have served notice on the press and on the electorate of New Jersey that my civil capacities shall not be proscribed, prescribed or circumscribed by my religious affiliations." As Cap'n Cuttle would say, "The

bearin's o' that observation lies in the application." Many, however, will regard it merely as a promise to defy the Church in any particular matter in which he thinks it safe to do so. In view of the effectiveness of the Hague political machine, such cases are likely to be few.

### Correcting a False Impression

In an address before the Lenten Preachers Parish in Rome, the New York "Herald-Tribune" quotes the Pope as saying, among other things, that "the Church was created for men and not men for the Church." So we have the word of the Pope himself that the natural impression created by well-known conditions in Catholic countries, where the wealth and splendor of the churches is often in direct ratio to the poverty, squalor and illiteracy of the people, is quite wrong. The ordinary man would suppose that the Church considered the people existed chiefly to promote its own wealth and glory. Now we have the word of the Pope himself that this idea is all wrong. But many people who have visited the Vatican palace would think the Pope had erred, after all, if it were not for his "infallibility."

Please ask a Roman Catholic friend or neighbor what he thinks of the article "The Gospel in the Douay Bible" in the last issue you received. We would be glad if you would tell us his reply.

### USEFUL TRACTS

Lutheran tracts that can be circulated now with great timeliness are "Romanism and the Presidency." President Roosevelt's Letter [1908]; the Lutheran Reply and various indorsements, 5 cents; 36 cents a dozen, \$2.50 per 100. Also, "Why I am a Protestant and not a Roman Catholic," 5 cents; 50 cents a dozen, \$3.75 per 100. The Logical and Historical Inaccuracies of Hon. Burke Cochran in his review of the Lutheran Reply to President Roosevelt, 12 cents; \$1.20 per dozen; \$7.50 per 100. "Trial and Self-Conviction of Pope Leo XIII, 6 cents; 50 cents per dozen; \$3.75 per 100.

"The Forum" (441 Lexington Ave., New York City (40 cents) for May, has a ten-page article by Hiram W. Evans, Imperial Wizard of the Ku Klux Klan—"New Marriage Laws," which is well worth reading. It contains the text of the proposed law to be introduced into every Legislature, dealing with the notorious "pre-nuptial agreement" demanded for the performance of a "mixed marriage."

We have received from Christian Alliance Publishing Company a copy of "Ecuador": A Story of Missionary Achievement. Price \$1.50. A review will appear next month. Also we have "The Appeal of Latin America," 25 cents per dozen; and "The Advance of Rome on America," 25 cents.



**CHRIST'S MISSION SERVICES**

On Sunday, April 10, Rev. Dr. MacCracken, of Newark, N. J., delivered a telling address on "Why I Am a Christian Protestant." He had heard Father O'Connor speak in a Brooklyn church many years ago, and had always admired both him and the work of Christ's Mission. Among the reasons he gave for his position were: that he did not believe in Papal infallibility; in transubstantiation; in the worship of images; in the over-riding of our laws by the canon law of Rome; in the power of the priest to forgive sins, or to transform a wafer of flour and water into the body and blood, soul and divinity of Christ; or in the invocation of saints. All through the address he gave explanatory references and anecdotes of personal experience and observation, some of which would have been almost ludicrous had they not related to matters of such great importance to the souls and lives of men. He told of a case in which a Catholic woman married a Protestant, the ceremony being performed by a Presbyterian minister. A year or two later she went to a priest saying she wished for another marriage ceremony in his church. He told her that she was living in adultery, and to bring the papers and her man to him. She did so, and when she handed him the certificate he tore it up, and told them to come back in two weeks. They never went back, so that those people now have no papers. The congregation was much

interested and pleased, and gave the speaker a unanimous vote of very hearty thanks.

On Sunday, April 17, the Editor gave an address on "The Power of His Resurrection," and Dr. Daly, a former priest, spoke on devotional aspects of the Resurrection of our Lord.

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**FROM A FORMER PRIEST**

My dear Editor: I am an assiduous reader of THE CONVERTED CATHOLIC, and I can assure you I never before enjoyed such a beautiful literature about our Christian religion.

Sometime I was a priest of the Church of Rome. When a child I was deeply imbued in Christian religion, and always I was, and am, till now a faithful [sic]. But when I got rid of the pasterns of the Church of Rome by the plain and well-founded teachings of the Word of God, my faith turned to more spiritual and nearer to the genuine spirit of our beloved Jesus. Rev. Pasquale R. de Carlo, pastor of St. John Presbyterian Church of Chicago, had a preponderant part in my spiritual transformation. God bless him forever!

Inclosed herein you find a money order for my subscription duty. Please send me always THE CONVERTED CATHOLIC. It is, for my soul, like dewdrops upon the fading petals of a flower.

Your brother in Christ,

THOMAS GASBARRA.

Chicago, Ill.

## THE MARSHALL-SMITH LETTERS

The matter of putting a Roman Catholic in the White House is, without doubt, the most important issue before the American people, if for no other reason that should this happen, Mr. Coolidge will probably prove to have been the last of the Protestant Presidents.

We have only to look at the cities of New York and Boston and Jersey City—to mention only three—to see the operation of the political machines controlled by the henchmen of the priests of Rome. Of interest in this connection is an article in "The Forum" (247 Park Avenue, New York), October and November, 1925, entitled "Does the Pope Rule Massachusetts?" The conclusion reached by most average readers after reading it will be that he certainly does, through Cardinal O'Connell, as a kind of Viceroy! In four years would it be unreasonable to expect that the whole Federal Government machine would be a glorified Tammany Hall on a huge scale, with enough non-Catholics in relatively non-strategic positions to prevent any agitation likely to disturb the security of the Administration? The power of the priest in the matter of appointments and positions outside strictly governmental departments, as well as inside, would be felt throughout the land.

Who can doubt that if we had had a President in the White House during the past twelve months who really believed that Pope Pius was what he

claims to be — the Vicar of Christ, and the visible representative of God on earth—all the power of the United States would have been exerted to sustain the Roman Church in its efforts to continue in the future the evils it has created in Mexico in the past?

Nor is it pertinent to say that a Catholic President "could not do much" because of the restraints of the Constitution. There is a tradition believed to be based on fact that a well-known politician once asked Grover Cleveland, "What is a little thing like the Constitution between friends?" If memory serves us right, it was a Catholic man who propounded the foregoing question; but whether that is so or not, it truly expresses in a general way the attitude of the whole body of the Pope's American "subjects" as to the Eighteenth Amendment. From the three American Cardinals down to the Italian or Polish citizens who are constantly being arrested for bootlegging, the general body of the clergy and laity has put the disapproval of the Church authorities above their duty to the Federal Government.

And the most conspicuous would-be nullifier in the whole country is Governor Smith, of New York, who is probably more responsible than any other one man for the extent to which the Volstead Act is violated in this State.

No one has yet tried to explain why Governor Smith would be likely to

respect the Constitution any more in Washington than he has done in Albany.

On another matter Governor Smith has shown himself a Catholic first and an American second. A few years ago he signed the Walker Act, the purpose of which was to destroy a certain organization that said things about the Roman Church which the priests did not like to hear. It provided that all the members of this body should give their names to the Secretary of State, so that their enemies should be enabled to deprive them of their means of livelihood by boycott and other means. In regard both to intolerance of liberty of speech and the use of this form of violence to suppress it Governor Smith certainly set the principles of his Church above those of the American people.

\* \* \*

The April issue of "The Atlantic Monthly" contained "An Open Letter to the Honorable Alfred E. Smith" by Mr. Charles C. Marshall.

The opening paragraphs suggest that Mr. Marshall had forgotten for the moment Governor Smith's activities for the virtual nullification of the Prohibition Amendment, and his signing the Walker bill referred to above. A more important weakness is the manner of presenting citations from Papal documents, these being inserted without page numbers, and some without the name of the document quoted. Considerable capital is made of this by Father Parsons, S. J., the Editor of "America" in the issue

of April 9, who is, however, not entirely guiltless of the same thing in another form. He said, concerning these citations: "At least one of them is falsified, one is not to be found in the document indicated, two cannot be found because of faulty reference, one is not fully quoted, and five are taken from their context and put in a setting which in effect falsifies them." As he did not indicate the identity of these citations, of course more or less doubt is thrown upon all. It is reasonable to regard this as a good specimen of up-to-date Jesuit Lingardism.

Father Parsons proceeds:

"One of the quotations, and probably the capital one, is offered as taken from Pope Leo XIII's Encyclical on 'The Christian Constitution of States.' In Mr. Marshall's citation it reads: Over the mighty multitude of mankind God has set rulers with power to govern, and He has willed that one of them (the Pope) should be the head of all (pages 343, col 2)." This is given to show that the Church claims the Pope has sovereignty over the rulers of the world. It is one of the commonplaces of anti-Catholic controversy.

"Now, let us see the truth. In the paragraph preceding Pope Leo has been speaking of the Church and its members. 'Over this mighty multitude,' he says, 'God has placed rulers [the bishops, of course] with power to govern [spiritually, of course], and He has willed that one of them [of the bishops] should be the head of



all' [the bishops]. (The Great Encyclicals of Leo XIII, New York, 1903, p. 112.) Only by inserting the words 'of mankind,' not in the original, and taking the whole out of its context, can the words be made to mean temporal sovereignty. Somebody has taken Mr. Marshall in."

Whatever the source of Mr. Marshall's phrase "Over the mighty multitude of mankind," in "The Great Encyclical Letters of Pope Leo XIII," Benziger Brothers, New York, 1903, bearing Archbishop Farley's imprimatur the last seven lines of paragraph 7 and the first five lines of paragraph 8, on p. 112, read thus: "Consequently, as Jesus Christ came into the world that men *might have life and have it more abundantly*, so also has the Church for its aim and end the eternal salvation of souls, and hence it is so constituted as to open wide its arms to all mankind, unhampered by any limit of either time or place. *Preach ye the Gospel to every creature.* (Italics in original.)

"Over this mighty multitude God has Himself set rulers with power to govern, and He has willed that one should be the head of all, and the chief and unerring teacher of truth, to whom He has given *the keys of the Kingdom of Heaven.* (Italics in original.)"

As "all mankind" is not yet included in the membership of the Roman Church, it is not easy to see why "the bishops, of course," are set as "rulers with power to govern" over the nominally (say) 1,200 millions of the population of the globe who are out-

side the alleged 300 millions of the "only true Church." While it is true that the words "all mankind" are "not in the original" in the Benziger copy where Mr. Marshall put them they are "in the original" only two lines above in what is practically the preceding sentence.

On April 7 Mr. Marshall said, in an interview in a New York evening paper, he had cancelled the quotation criticized and substituted this one from the same Encyclical: "And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power or in any manner dependent on it." (Great Encyc. Lett. p. 112.)

This claim of universal sovereignty is supported by Pope Pius XI in the Encyclical "Quas Primas" thus: "The dominion of the Redeemer embraces, therefore, all men, as was said in the words of Our Predecessor of lasting memory, Leo XIII, which We here make Our own: 'The Empire of Christ extends not only over Catholic people and over those who, reborn in the font of baptism, belong by right to the Church, even though error has driven them, far and dissension has separated them from the bond of love; it embraces even those who do not enjoy the Christian faith, so that all mankind is under the power of Jesus Christ.' So much for the "spiritual" sway. Further along Pope Pius says: "The very fact of our acknowledging publicly these royal

honors which belong to our Lord must of itself recall to our minds that the Church which was established by Christ as a perfect society cannot but demand as her right, a right which she cannot renounce, full liberty and independence of the civil power." So here is the political "independence," another word for supremacy over the State in cases where the law does not meet with the approval of the Church.

\* \* \*

Mr. Marshall having quoted this from "Immortale Dei": "The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over Divine, the other over human things." Father Parsons observes that he might have added the following words from the Encyclical: "Each in its kind is supreme; each has fixed limits within which it is contained—limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right."

Had these words been added it is not easy to see that they make any serious change. They say that the State has "fixed limits" placed to its authority by the Church; and that freedom to ignore or defy laws of the State of which it disapproves belongs to the Church by "its own inherent right." And we continually see this proposition in practical operation in

respect of prohibition and State or municipal laws concerning gambling and Sabbath observance. We believe that New York State has a law forbidding begging from house to house. The amounts collected in this way by women of the religious orders every week must be very large, and, of course, for purely sectarian purposes.

With regard to the paragraph at the top of page 543 to the effect that "this consensus is bulwarked on the doctrine of the Supreme Court of the United States that our religious liberty and our constitutional guarantees thereof are subject to the supreme qualification that religious practices inconsistent with the peace and safety of the State shall not be justified."

The words "practices inconsistent with the peace and safety of the State shall not be justified" occurred in the case of *Chase v. Cheney*, 58 Ill. p. 509, on p. 537.

That case is cited by Mr. Justice Miller, of the Supreme Court of the United States in *Watson v. Jones*, 13 Wallace, on p. 731.

Mr. William D. Guthrie cites the case of *Watson v. Jones* and the case of *Chase v. Cheney* in his official opinion to the Roman Catholic Hierarchy of the United States in the Mexican situation printed in the New York "Times," December 5, 1926, and also in pamphlet form.

Quoting Mr. Justice Miller in *Watson v. Jones*, at p. 728, to the effect that religious liberty was not guaranteed to the extent of violating the laws of morality and property, nor the

infringing of personal rights, Mr. Guthrie says:

"The opinion (that is, of United States Supreme Court Justice Miller) then reviewed the authorities in other courts; among these Mr. Justice Miller cited the earlier case of *Chase et al v. Cheney*, 58, Ill. Rep. 509, 536, in which the highest judicial tribunal in the State of Illinois, among other holdings, enunciated the following:

'Shall we maintain the boundary between Church and State, and let each revolve in its respective sphere the one undisturbed by the other. . . .'

"Our Constitution provides that the free exercise and enjoyment of religious profession and worship without discrimination shall forever be guaranteed. . . .

"Religious worship consists in the performance of all the external acts and observances of all ordinances, ceremonies which are engaged in with the sole and devout object of honoring God.

"The Constitution intended to guarantee from all interference by the State, not only each man's religious faith, but his membership in the Church and the rights and discipline which might be adapted. The only exception to uncontrolled liberty is that acts of licentiousness shall not be excused and practises inconsistent with the peace and safety of the State shall not be justified."

The principle that our guarantees

of religious liberty do not cover practises inconsistent with the peace and safety of the State seems to be part of our law and clearly recognized by the Roman Catholic Church through the expression of Mr. Guthrie, its counsel. The principles would seem to be axiomatic and hardly need the declaration of a court.

\* \* \*

A note of complaint can be read in "America" that in the "Atlantic" letter "Spiritual jurisdiction is confused with temporal jurisdiction, and the Church claiming the first is made to claim the second." As the Vicar of Christ and the Viceroy of the Almighty on earth, Pope Pius XI claims "spiritual" jurisdiction over the United States as included in the "all mankind" "made Our own" in "Quas Primas." This being alleged, the temporal affairs of the United States, practically all of which are involved directly or indirectly with faith and morals, the Pope has the right to take cognizance of them. Hence he declares that the Church "demands, as her right, full liberty and independence of the civil power"—when, of course, any particular law—like prohibition—does not suit her.

\* \* \*

Not only does the Pope claim supremacy over the law for the Church, but by the *Motu Proprio* (Pius X) "*Quantavis Diligentia*" priests and religious are made a privileged class, exempt from the jurisdiction of the civil and criminal courts. This document forbids any Catholic lay-

man to bring any court action—either civil or criminal—against the persons just mentioned, without the consent of the Bishop.

The "America" editorial in effect seriously asserts that "all that is said by the Popes and theologians refers to those countries where the people—that is, the State—is Catholic, and, therefore, has no practical or theoretical reference to these United States." It must give the average reader credit for very little common sense. If the Pope is the visible representative of the Almighty, is he not equally so in all lands? Are the fundamental principles of intolerance of any contrary teaching and the silencing by force if necessary of any who dare to oppose the activities of the hierarchy confined to Europe and Latin America? We can all remember the violent attacks made by Catholics on Klan processions and Klan property in several States two or three years ago. Persecution, boycotting and social ostracism await any Catholic here who marries a girl of whom the Church disapproves, just as much as in any Catholic country.

Liberty of the press and liberty of conscience are just as obnoxious to the hierarchy in New York and Bos-

ton as in Naples or Barcelona. And if the American bishops had the power there is no reason to doubt that they would close down all forms of Protestant work here with as much zeal as would any of their brethren in South America or Europe.

As for the statement that "the Catholic theory regarding countries like the United States is acceptance of the equality of religions, of the separation of Church and State and of the obligation of Catholic public servants to observe this equality and separation," that is merely a somewhat verbose rendering of "What can't be cured must be endured"—until we "make America Catholic."

In the next paragraph also Father Parsons seems to suggest that Papalism is not the same article in a country where a "great mass of citizens are not Roman Catholics" as it is in one where the "great mass of the citizens" are Catholics. The whole history of the Church for the last four hundred years shows that in every country that powerful politico-religious organization has always been animated by the same purposes of exercising political power among the nations, and keeping the bulk of its own people in ignorance, illiteracy and superstition.

### THE GOVERNOR'S REPLY

On Monday, April 18, the Governor's reply was released by "The Atlantic Monthly." It is a clever campaign document, and—on paper—constitutes a virtual repudiation of

all the political principles of the Vatican set forth by Popes Boniface VIII, Pius IX and Leo XIII. In practise history has abundantly shown that many crimes have been

committed "for the good of the Church," which have been approved by the Holy See, compared with which this political "creed" of Governor Smith is a comparatively harmless offense.

It is fairly safe to say that if any parish priest were to preach the doctrines of the third, fourth, sixth and seventh propositions from his pulpit he would thereby forfeit all prospects of promotion in the Church.

Here is his "creed," as published by the New York "Herald-Tribune":

"I believe in the worship of God according to the faith and practise of the Roman Catholic Church.

"I recognize no power in the institution of my Church to interfere with the operation of the Constitution of the United States, or the enforcement of the law of the land.

"I believe in absolute freedom of conscience for all men and in equality of churches, all sects and all beliefs before the law as a matter of right, and not as a matter of favor.

"I believe in the absolute separation of Church and State and in the strict enforcement of the provisions of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"I believe that no tribunal of any Church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own Church.

"I believe in the support of the pub-

lic school as one of the corner-stones of American liberty.

"I believe in the right of every parent to choose whether his child shall be educated in the public school or in a religious school supported by those of his own faith.

"I believe in the principle of non-interference by this country in the internal affairs of other nations, and that we should stand steadfastly against any such interference by whomsoever it may be urged.

"And I believe in the common brotherhood of man under the common fatherhood of God."

Whether this "platform" resembles the average document of the kind issued by politicians in the past in being something to "get in on" as distinguished from something "to stand on" is, of course, a matter as to which every reader is free to form his own opinion.

Taken at their face value these propositions constitute a repudiation of all the political teachings of the Popes for centuries, and how far—even for the sake of expediency—the Roman hierarchy will support him in these declarations may well be subject for speculation.

If all Catholics shared the Governor's view of public and parochial schools, as expressed above, the latter would disappear within a few years.

The letter itself, in one place, says that Mr. Marshall "cannot quote from the canons of our faith a syllable that would make us less good citizens than non-Catholics." The



Encyclical "Immortale Dei" of Leo XIII on pp. 120 to 136 of "Great Encyclical Letters" condemns all forms of civil and religious liberty, and on the last-named page all Catholics "worthy of the name" are enjoined to use every possible means to "bring back all civil society to the form of Christianity that we have described."

The simple-minded presumption expressed in the last paragraph is almost amusing. There is a Catholic phrase, "*Roma locuta est, causa finita est*" ("Rome has spoken, the case is closed"). He says, "I join with fellow Americans of all creeds in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God."

No one ever has objected to any

Catholic holding public office on account of his religious "faith" pure and simple; but certain political principles irreconcilably antagonistic to American fundamentals of civil and religious liberty form inherent parts of the Roman Catholic religious cult. And this is as true to-day as it was before Governor Smith wrote what he apparently hopes will be the last word on the subject.

We do not think any of the high priests of Rome will be unduly worried over the apparent repudiation by the Governor of the political principles of their Church. Nor is it likely that building work on any new parochial school will be stopped. We anticipate that they will regard it as a purely political document written for "non-Catholic" consumption.

### MR. MARSHALL'S REJOINDER

On the same day the New York "Sun" contained a rejoinder by Mr. Marshall, in which he challenged the Governor's assertion that the Catholic teachings of the Papal Encyclicals was not held by American Catholics at large. He proceeds: "The subject of my inquiry was not, as you persist in declaring, faith or religion or dogma, but doctrine, teaching and policy. I have submitted a question of institutional principle and of public law, and its discussion cannot and should not be screened or shunted by the cry of religious controversy."

Then follow these citations from "The Manual of Christian Doctrine"

bearing the imprimatur of (now) Cardinal Dougherty:

"In what order or respect is the State subordinate to the (Roman Catholic) Church?" A.: In the spiritual order and in all things referring to that order."

"What right has the Pope in virtue of this supremacy?" A.: "The right to annul those laws or acts of Government that would injure the salvation of souls or attack the natural rights of citizens."

What more should the State do than respect the rights and the liberty of the (Roman Catholic) Church?" A.: "The State should also aid, protect

and defend the (Roman Catholic) Church."

"What, then, is the principal obligation of heads of States?" A.: "Their principal obligation is to practise the (Roman) Catholic religion themselves, and, as they are in power, to protect and defend it."

"Has the State the right and the duty to proscribe schism or heresy?" A.: "Yes, it has the right and the duty to do so, both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity." (McVey, p. 132.)

"Now, I am, in Roman opinion, a schismatic and a heretic. So are millions of my fellow Americans. I object, and I think under American constitutional principles that I have a right to object to the children of twenty million of my fellow citizens being taught that it is the right and duty of the American State to proscribe my religious belief. . . ."

With regard to the Governor's query: "Where is the conflict about which you talk?" Mr. Marshall says: "My answer is that it is the very conflict between Church and State revealed in this manual of Christian doctrine. It is the conflict between those who claim to have the right to live in a State that has wholly renounced the right to proscribe heresy and schism without having their rights menaced by the organized and systematic teaching that it is the right and duty of the State to proscribe heresy and schism.

"I continue my quotations:

"When may the State tolerate dissenting worships?" A.: "When these worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants."

"May the State separate itself from the (Roman Catholic) Church?" A.: "No, because it may not withdraw from the supreme law of Christ."

"What name is given to the doctrine that the State has neither the right nor the duty to be united to the (Roman Catholic) Church to protect it?" A.: "This doctrine is called liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press."

"Why is liberalism to be condemned?" A.: "Because it denies all subordination of the State to the (Roman Catholic) Church; because it confounds liberty with right; because it despises the social dominion of Christ, and rejects the benefit derived therefrom." (McVey, pp. 132, 133.)

"If you will insist that this teaching applies only to the ideal Roman Catholic state, may I ask why it is taught in the United States, which is not an ideal Roman Catholic State?

"If you say that it is only an ideal application, I ask, then why is the instruction given in practical schools? Is it not really instruction given in order to make the United States an ideal Roman Catholic State? . . .

"I know of no other church that accompanies its teaching with the claim

that its head is the vicar of Christ, and, to quote the words of Pope Leo XIII: 'Holds upon this earth the place of God Almighty.'"

As to the Governor's suggestion as conflict between his loyalty to the Catholic faith and patriotic loyalty to the United States, Mr. Marshall says:

"I think there is a sad injustice in this to me and to the subject of our controversy. The difference in opinion as to the national policy and even a difference as to constitutional question and constitutional jurisdiction is not disloyalty. . . .

"The aggregate of this doctrine and teaching, spreading among the twenty millions of people and their children, segregated in the Roman Catholic Church, cannot help but engender those conceptions which in the opening paragraph of my open letter I said your fellow citizens considered irreconcilable with constitutional principles. I understand you to say that you disclaim them, and I accept your disclaimer, but I submit that you are wholly wrong in your statement that these convictions are not held by other American Catholics. I submit they are the universal, organized and constant teaching of the Roman Catholic Church. . . .

"There can be no possible analogy between the human conscience molded in the school of the manual of Christian doctrine and the conscience molded in that school of liberalism which the manual describes as founded on liberty of conscience and

of worship, on liberty of speech and of the press.

"It was with tremendous, though I fear unsuspected, significance that the lamented Cardinal Mercier, in his last pastoral to the Belgian Episcopate, apostrophized the Holy See—'the Papacy'—'the accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills.'

"I trust I have made myself sufficiently clear that you mistake for a question of faith a question relating to the polity of a Church political sovereignty that proclaims its position by asking, even at the present hour a place among the sovereignties of mankind at the council board of the League of Nations."

Mr. Marshall concludes with a pious hope that the Roman Church will "redress her historic claim so as to bring her into harmony with the modern state."

### **The Leopard Changing Its Spots?**

As we close the forms the New York "Herald-Tribune" said in a lengthy article that there had been some doubt felt how the Governor's announcement: "I recognize no power in the institution of my Church to interfere with the Constitution of the United States or the enforcement of the law of the land" would be regarded in Rome. The question had been transmitted to the Vatican by the Associated Press, but the official reply was that no comment would be made on this or any similar matter

affecting American politics, since such questions were considered purely internal affairs of the United States.

The article said, however, that during the day indications came from the Vatican, as well as the archdiocese of New York and the Catholic University of America, that Governor Smith's profession of faith is acceptable to the hierarchy of the Roman Catholic Church. Cardinal Hayes had already declared Smith's answer to be "sufficient," and Mgr. T. G. Carroll, chancellor of the Archdiocese, said that the Smith personal creed was "plainly within the limits of the teaching of the Church."

It will be interesting to see whether this Vatican-hierarchy-Smith episode is merely a political circus act, or whether Pius XI will go down in history as the last real Pope.

### CHURCH "TOLERANCE" IN SPAIN

Here are a few facts, among others, which a Protestant paper, "España Evangelica," brings to light in its issue of February 24, 1927:

At Albacete the civil authorities of the Province have refused to authorize the publication of an evangelical weekly, "El Testigo," although it had been passed by the Board of Censors. Reason: this monthly "is contrary to

the religion of the State." Yet this publication is purely for religious edification!

At Laguarres (Huesca) the authorities have closed a primary evangelical school taught by a regular teacher, Mr. Daniel Araujo, because evangelical services had been held on Sunday in the school room. This obstacle having been removed the interdict was still maintained. A second request for permission to reopen the school was made, but it was refused on the ground of the former refusal.

At Laredo, Santander, the Mayor prevented his subordinate, Mr. Martinez, from visiting the grave of his mother in the civil cemetery in order to prevent the people of the village, on All Saints' Day, from reading the Biblical inscription engraved on the monument. This man was fined several times for having given religious tracts to people.

These are a few of the many obstacles which prevent Spanish Protestants from giving public expression to their evangelical faith. The King of Spain is supposed to be an enlightened man, and his wife is an English princess, and was a Protestant till her marriage. It is certainly strange that in this age of freedom and enlightenment liberty of conscience is denied to Spanish Protestants.

**IF**

## GOVERNOR SMITH IS NOMINATED

The Real Issue Will Be

The Wet Alien Church v. The Dry American People

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### THE COMPLETENESS OF SALVATION

And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.—Matthew viii, 2, 3.

And he [Jesus] laid his hands upon her ("a woman who had a spirit of infirmity eighteen years," and was so "bent double" that she "could not look upwards at all") and immediately she was made straight and glorified God.—Luke xiii, 13.

One of the most conspicuous features about the ministry of our Lord on earth was the rapidity, as well as the completeness, of the wonders that He wrought. The dead came to life—and at once. The blind received their sight promptly, and the lepers were cleansed immediately. And Jesus told His disciples that greater things should they see—and they did. The same element of speed was seen in His forgiveness of sins. (See Matthew ix, 2, and Luke vii, 48.)

And our Lord deals with all those who desire the salvation that He purchased for them on the Cross in just the same way, as many persons can testify in the town where resides the reader of these lines.

Evangelical Christians who know the teaching and practise of the Roman Church, and who have proved in their experience the transforming power of Christ often feel sorrowful sympathy for those Catholic people who will continue for years vainly trying to earn the salvation of their souls by obeying the man-made commandments of their priests. And at the end of many years they have no more peace of soul or sense of the forgiveness of their sins than they had at the beginning.

In "Our Sunday Visitor," March 6, 1927, was an editorial addressed to Catholics, which plainly shows that the writer has not the slightest idea of what Christians of the evangelical denominations call "conversion" or the "forgiveness of sins," and it also demonstrates to any Protestant mind the uselessness of confession and the absolution of the priest. He writes: "My sins are countless, and the list begins far back in my childhood. The number grew rapidly as I grew in years, and with my advance in years came bigger sins." One of the oddest questions, perhaps, is this: "What is the sin of which you have had to accuse yourself in most confessions?" Most thinking



people outside the Church who read this question will wonder what good the absolutions that followed these "most confessions" did to the penitents if they went on committing this particular "sin" again—perhaps the very next day. Two lines below the Catholic reader is told: "Whichever one is habitual with you is your predominant sin, and you must overcome it if you would be earnest with yourself and with God." The "faithful"—not Protestant "heretics," or infidels, or atheists — and members of "the only true Church" are told: "You certainly have sinned by pride and by disobedience many times, and you have sinned in numerous other ways, but the one predominant sin is what endangers your salvation. It makes you a persistent criminal before God, while it robs you of God's grace and of His love, and makes you a slave of the devil, disloyal to Jesus, your Saviour."

And this paragraph raises the question as to "what good" the religion of any Church is which permits this language in addressing its members presumably in good standing. Whatever benefit does it afford to the mind or the heart or the morals or the family life, when "good," "practising" Catholics are addressed thus by one of their own editors? "Go back to your childhood, and you are reminded of sins committed at home, at school, with your playmates. In your youth you are again reminded of your after-school-days companions, your cursing, unclean conversations, your unholy reading, your unbecoming dress, your immodest thoughts, desires, glances. You are perhaps reminded of impure deeds. In your mature years, your neglect of duty confronts you, your bad example, your anger and quarrelsomeness in the home, your continued cursing despite numerous confessions, your sins in wedlock, and probably even marital unfaithfulness; your neglect to pay debts, your excessive drinking, your mass-missing, neglect of prayers and other faults offensive to God, all these rise up as so many spectres to accuse you."

Almost needless to say that this is not the will of God for the Catholic people—or any others. In Matthew ii, 21, we are told "Thou shalt call His name Jesus for He shall save His people from their sins"—and that includes YOU, dear Catholic reader. St. Paul wrote to Timothy that Christ Jesus came into the world to save sinners, and St. John wrote (1 John i, 7) that "the blood of Jesus Christ His Son cleanseth us from all sin," while St. Peter, in his first Epistle, told the laity that they were to be a "chosen generation, a kingly priesthood, a holy nation." This is a very different description from the one given above by a Catholic writer of presumably present-day Catholic people. And if you, dear reader, wish to get into what may be called the St. Peter's class you can.

But the Catholic writer knows nothing about that, because all he tells his readers is that "the season of Lent is an opportune time to consider your moral standing," and that "now is the acceptable time." Such Catholics as

he describes sorely need to do a great deal more than consider their moral standing. They need to repent of their sins—in the Scriptural sense of that word—and then draw nigh to the Saviour Himself, asking for the pardon of their sins in the spirit and in the same manner as lepers and blind people asked Him to heal them of their afflictions. If they do similar results will follow. A Salvation Army writer puts it thus: "Men are sorry that they have sinned. They are ready to forsake the ways of sin. They are willing, wherever possible, to put right the wrongs they have done to God and man. Thus they repent. Then they ask God to forgive them for Christ's sake, and, believing that He who honors the merits of the sacrifice of the Saviour, hears and answers prayer, they go out to confess boldly that they have started to serve God."

Nor is this a long process. A writer in "The Boston Transcript," Oct. 4, 1924, described a dinner conversation with some university men, one of whom asked, "How are we to have faith? and how are we to see it grow?" The reply was a suggestion that those present should go to a certain "rescue mission" in that city "and see men born anew, coming out of slime and dregs, their faces touched with the light of God." They went, and as a result of what they saw two of them entered the ministry. "As they saw souls coming out of the mire cleared after years of sin they found the Lord in service, and caught the glory of God."

The New York "Herald-Tribune," March 23, contained a picture of a row of five happy-looking men singing. The caption below read thus: "Robbers and Confidence Men Become Evangelists. These men, left to right, are Bert Baker, Louis Hill, Ralph Teter, Fred Jacover and Fred Ingersoll, former gangster, hijacker, mail robber, confidence man and automobile thief respectively. They have joined the Fishermen's Club—a society of lay evangelists in Chicago, and are singing in a church at Cicero, Ill."

What Jesus Christ has done for these men, and for others who can be found any night in any "mission" in any large city, He can do for you.

But you must draw nigh to Him. You must do your own repenting of sin—the abandonment, up to the limit of your will power, of anything and everything that your conscience tells you is "wrong." Then confessing your sins, and repenting of them, you claim the exercise of His saving power, and you will experience the fulfilment of His promise. Often the heart is filled with joy immediately, but not always. If you have made the complete repentance and put forth the faith, keep on believing just the same—as the writer had to do; for several days he had no sense of emotional joy though he realized that he had fulfilled to the utmost what he felt were the divine demands upon him. But the joy came at last.

If you are tired of "getting nowhere" after years of faithful observance

of all the commandments of your Church and its priests, go to Christ Himself ignoring the Virgin Mary, alleged "saints," angels, apostles and priests. Christ never appointed anybody as an intermediary between Himself and sinners.

The Blessed Virgin said, "Whatsoever He shall say to you, do ye." (John ii, 5.)

And He said: "Come to ME, all you that labor and are burdened, and I will refresh you." (Matthew xi, 28.)

Put that promise to the test—NOW!

### A FORMER PRIEST OF ROME WRITES THE MISSION

This letter from a former Roman Catholic priest will, we are sure, be read with much interest not only by our subscribers, but by many who wish well to the Catholic people. Their greatest need is the Gospel of Jesus Christ, and the chief purpose of this Mission is to proclaim it to them. This Magazine is, so far as we know, the only one in existence that presents the truths of the pure Gospel to the Catholic people in messages based on the text of the Douay Bible itself.

**To the Directors of Christ's Mission,  
New York**

Gentlemen: The undersigned is an ex-priest of the Roman Catholic Church, and was once a Canon Theologian of the Cathedral of Campagna, Italy. Having his mother, brothers and sisters in America he came to this country fourteen years ago with a three months' leave of absence from the Bishop (and said Mass in the Buon Consiglio church in Philadelphia.) Wishing to remain with his family a little longer he asked his Bishop for a permission for a longer stay, which was denied him. So he decided to remain in America, and threw away the Roman collar and

cassock. He acquired such a disgust against his superiors that for a number of years he went wild and almost gave up his faith in God.

But by the grace of God he had occasion to meet and get acquainted with a Protestant minister in Philadelphia (the Rev. Edmund Della Cioppa), who, by his conversation, caused the return in me of the Christian spirit, without the accretions of the Roman Catholic Church. Therefore the undersigned, as suggested and encouraged by the above-mentioned Rev. Della Cioppa, wrote to Christ's Mission seeking help and direction to return in the true faith to be a worker in the vineyard of the Lord, and put into use those talents which God gave him, for the glory of Jesus Christ and the salvation of souls.

The undersigned believes that the Bible alone is the rule of faith and practise, that we are saved by faith in Christ Jesus, who has redeemed us with His Blood, and thus he rejects the doctrine of the Roman Church concerning tradition, the intercession of saints, the absolution from the priest, the sacraments and of relics worship. Neither does he believe in

the real presence of the Lord Jesus Christ in the consecrated host, for in the Last Supper the Lord Jesus directed to celebrate the communion in remembrance of His passion and death.

He hopes and expects to study and drink in deeply into the evangelical doctrines, and to preach to his fellow countrymen the true faith of the primitive Christians.

(Signed)

Very respectfully yours,

FRANCIS CUBICCIOTTI.

Philadelphia, Pa.

December 15, 1926.

This letter reached us through the Rev. S. L. Testa, pastor of St. Peter's Church, Brooklyn, who has the signed original in his possession. Mr. Testa says, in forwarding it, "Mr. Cubicciotti lives with his mother (80 years old), and an unmarried sister at the above address. He is an American citizen, speaks and writes the English language, and has supported himself by teaching Italian, French, English and Latin to private pupils. He is a member of Pastor Testa's church and a student in the Biblical Seminary, New York City.

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"The Mind of the Vatican on American Political Institutions"—verbatim extracts from the Encyclical "Immortale Dei" of Pope Leo XIII. Price, ten cents.

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Canvassers wanted for this Magazine. Twenty per cent. commission on five or more new subscriptions.

## COLORADO SUPREME COURT DECISION

A Denver dispatch in the Los Angeles "Times," March 29, said: The King James version of the Bible is not sectarian, the Colorado Supreme Court said, March 28, in ruling that Bible-reading, without comment, is not in conflict with the State Constitution. The court held, however, that children whose parents or guardians objected could not be compelled to listen to the reading.

Over-riding the objection of Charles Vollmer — a Catholic of Platteville—who challenged the legality of the school board's ruling requiring Bible-reading at the opening of school, the Supreme Court's opinion stated:

"It is stated that the King James Bible is proscribed by Roman Catholic authorities, but proscription cannot make that sectarian which is not actually so. If it could, the atheists could proscribe the Star Spangled Banner, the Calvinists Whittier, and the fundamentalists half of modern science. Neither can the fact that it is authorized by a sect make it sectarian.

"When portions are read which are claimed to be sectarian, the courts will consider them.

"It is said that the reading of the Bible is intolerant and a form of religious persecution, but if those who don't like it can stay away and yet say to those who do like it, 'you shall not read it here,' who is intolerant? Are those who stay away persecuted?"

## THE SPIRIT OF CHRIST'S MISSION IN 1658

This was the significant topic discussed at Christ's Mission on April 2nd. All who attended were impressed with the fitness of the theme. The speaker, one of the Trustees of the Mission, brought a message nearly 269 years old, in the language of a Protestant Christian minister of New Amsterdam—a converted Catholic—who was endeavoring to lead a French Jesuit out of Rome into evangelical Christianity.

The situation was unusual, and must needs be explained. The Jesuit was a French missionary—Simon Le Moyne—who came from his mission field in Canada to New York in the Winter of 1657, and was befriended by the pastor of the Dutch church, John Megapolensis, a highly educated gentleman, who had been in the ministry nearly thirty years. He had come to Albany in 1643, and during a pastorate there of six years had so learned the language of the Mohawk Indians that he could preach it fluently. Then for seven years he had been pastor of the Dutch church; in fact he continued in this pastorate until his death in 1670.

Mr. Le Moyne left for the North in the Spring of 1656, and while in Albany wrote Domine Megapolensis a letter, in which he endeavored to turn him back into the Roman Catholic faith. With this letter he sent three lists—one of the Popes, one of the Councils, and another of the heretics who had broken away from the Church. In the latter list were the

outstanding leaders of the Reformation, ending with John Calvin, the great Swiss reformer. Pastor Megapolensis, being a follower of Calvin, was classed by inference with the heretics.

This letter required and received an answer. It was written in Latin in June, 1658, and a copy has remained in the archives of the Reformed Church ever since, but has never, we believe, been published. A significant fact is that Dr. David J. Burrell, until his death, last December, a Trustee of Christ's Mission, was one of a long line of worthy successors of Domine Megapolensis who have held high and firm in this city the torch of evangelical Christianity.

At the meeting of Christ's Mission the letter was read in full, but for our pages it must be summarized. Suffice it to say the writer did not take a defensive attitude. He made it clear that Mr. Le Moyne was on the defensive, for he needed to be converted. His doctrines were attacked with vigor, and shown to be without warrant of Scripture. They were the doctrines of men—of Popes and Councils—not of God. Those who held them were, in reality, the heretics who needed to be turned to the true doctrine of Christ.

1. The Popes. They were in the "succession" no doubt, but "what avails antiquity if truth be absent." The Jews had antiquity and unblemished succession. "Did Ananias and Caiaphas . . . have the true religion?"



"No succession of yours . . . will be efficacious to transform your false dogmas into divine truth, from which the Roman Pontifical Church has basely and impiously apostatized, as may be easily evident to any one who is not blinder than a snake-skin, and who compares the modern Roman Pontifical doctrine . . . with the words of the prophets, evangelists and apostles, and especially with the Epistle of Paul to the Romans; for scarcely can darkness differ more greatly from light, than your religion, faith and doctrine differ from the faith and doctrine which the Apostle propounded in that same Epistle to the Romans."

2. So with the Councils. They, too, are subject to examination. Do their deliverances agree with the Scriptures? The Councils, as well as the Popes, had contradicted one another. Hence all the deliverances cannot be true. "Nor do I think you are ignorant of the fact that there have been Popes who have annulled those things which have been established by other Popes; nay, have not even spared the dead bodies of their predecessors."

3. In the list of heretics Judas comes first and Calvin last. Domine Megapolensis fairly castigates the Jesuit on this point, for he shows the two have nothing in common. One denied and sold Christ, while the other clung to Him and to His teaching as the anchor of his soul, and of his doctrine of salvation.

On the contrary, the Papal Church more resembles Judas. Here is a paragraph, rather severe, but not undeserved:

"Does not your Pope, through his bulls, indulgencies and similar old wives' fables, profitable, indeed, to himself, sacrilegiously sell Christ and His merits, Heaven and all sacred things, just like Judas, the traitor, so that the Mantuan bard truly sings concerning this sacrilegious commerce:

For sale at Rome—Temples, priests,  
sacred altars, crowns, fires, incense,  
prayers — yea, Heaven is for sale,  
and—God!"

He further chides Le Moyne for the Roman practise of baptizing Indians and teaching them to make the sign of the Cross, as though they were thereby making converts. The following paragraph contains his argument:

"And though I say that you have done these things, and have baptized such barbarians, both living and dying, and even when half dead; and have thought that such baptized ones, by the mere outward ceremony, were cleansed by the waters of baptism; nevertheless, that word of Christ does not apply badly to you: 'Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he has been made, you make him twice as much a son of gehenna as yourselves.' For you do not lead men from Gentilism to Christianity, but only from paganism to popery; in which the unique ransom price

of the Blood of Christ is repudiated; and you refer men to their own satisfactions and merits and those of other men; and at length, having well anointed them with extreme unction, send them away to purgatorial fires."

But criticism is not an end. Rather a means to a higher end—the conversion of Mr. Le Moynes to true Christianity. His concluding appeal is that which animates all the work of Christ's Mission. Let us hope that it made a suitable impression on the heart of Mr. Le Moynes.

"In conclusion, I commend you to God the Father of all grace, and to His Son, Jesus Christ, to whom I will pray that you may be released from the entanglements of your errors by His Holy Spirit, and that He may lead you to the true knowledge of Christ and of His merits; and that you may be found in Christ, not having your own imaginary righteousness, but that which is of God, through faith in Christ, that, believing in Him, you may have eternal life. Amen!"

#### HOW YOU CAN HELP

A highly esteemed subscriber renders us much good service by sending us items from local papers, and he seems not at all discouraged by the fact that we do not use all he sends. We would be glad if more of our friends did this, because some of these items are doubtless "kept out" of some metropolitan papers by the influence of Papal agents. Another

way of promoting the evangelization of Catholic individuals is by personal testimony in conversation. In these days the question "What do you think of Governor Smith for President?" will afford a chance to begin a conversation without giving offense. There is no need to attempt to controvert any Catholic doctrine, either religious or political. The point to make is that your religious experience is better than theirs, because the salvation you possess has transformed your character for the better by giving you the assurance of deliverance from the guilt and power of sin. Every pious Catholic knows that none of the forms and ceremonies of his Church have done this for him, and that he is no happier or really better for all the obedience he has rendered to its priests and its commandments. A third way is to bombard your pastor, the editor of your denominational paper, and the publishing house of your Church with requests for information on the salient points of difference between the Papal cult and that of Protestantism. All three will pay heed if they receive a sufficient number of requests from the laity of their respective constituencies.

The Catholic people are never told they can be saved from the guilt of past sin, and the dominion of sin in the present and the future. This Magazine is the only publication in the United States that tells them this and shows it to be taught in their own Bible.

## WHAT CATHOLIC LAYMEN THINK OF PROTESTANTISM

Although a layman in the Roman Catholic Church is ever on his guard, he carries within himself certain definite thoughts and affirmations about Protestantism. These are rarely favorable, and, in the nature of the case, we should not expect it to be so. For, to live in Catholic circles is to become very one-sided. True, this is a slow and gradual matter: not sought for in any sense, but just as inevitable as the rising and the setting of the sun. One who belongs to "the one true Church" is naturally prone to think, and to say, that all outside it are in error. Here a distinction must be made. From a Catholic layman's point of view Protestantism is not all error; it does, however, contain and propagate certain fundamental errors. Let us examine this in detail.

In regard to the very famous text so much bandied about in controversy: "Upon this rock I will build My Church," the Catholic refuses to consider any interpretation except his own. To do so would be to give away his entire case. No matter how much trouble is taken in this matter the Catholic layman insists that it admits of but one interpretation — his own. No Protestant suggestion as to the rock being the confession of Peter in respect of our Lord's divinity will avail. The Catholic says he knows, others guess. In consequence of this he thinks a Protestant quite foolish to continue believing in what, to him, are speculations and guesswork. One

can so describe the status of all the famous texts in controversy. In a word, the Catholic layman conceives Protestantism somewhat like a teacher looks upon his pupil who changes his copy book. It is a case obviously for correction, and, if possible, chastisement!

To put the matter very boldly, the average Catholic layman knows hardly anything definite about the Protestant religion. A few scraps obtained mainly from hearsay, or gossip constitute his armory of thought. He is quite credulous. Although he likes Protestants personally, he will, in the domain of doctrine, ever credit the wildest statement about their faith. To cite a very simple case quite apposite at this point. The Protestant conception of salvation by faith alone is always regarded by lay Catholics as "a short cut" to Hell. They say (amongst themselves) that it makes religion, and more especially Protestantism, much too easy. The conclusion they (Catholic laymen) draw from it is that the Catholic religion is hard — much too hard. Protestantism is a go-as-you-please-sort of thing, and sure to end up badly. There can be no two opinions that lay Catholics believe most Protestants are bound for Hell. In large part this is due to Catholic teaching about mortal sin. Very much emphasis is laid in Catholic teaching and preaching on Hell. Perhaps this is a good thing for Catholics. But to eliminate, and by that

I mean to thoroughly cleanse the mind and hearts of lay Catholics on the points outlined above is not an easy matter. Continual prayers for them, ordinary tact in social intercourse, and, above all, power from on high to awaken their spiritual consciousness are the chief prerequisites. Let no one think lightly or superficially in this soul-stirring matter, but press forward in the power of Christ to win the souls and bodies of men—Catholic men—to His glorious and unending Kingdom. C. M. J.

#### THE POPE AND THE Y. M. C. A.

The New York "Times," April 3, had a long dispatch from Warsaw, stating that Cardinal Kakowski, Archbishop of Cracow, had issued a warning to all Catholics against the "influences of the Protestant-controlled and heretical Young Men's Christian Association," asking parents to discontinue subscriptions and other forms of support and not to allow their children to hold membership in or receive the benefits of this institution.

It was further stated that two months before Cardinal Kakowski had conferred with Pope Pius in Rome, because of the rapid growth of the Association in numbers and power. This cannot be wondered at when we learn that "95 per cent. of the members of the Polish Y. M. C. A. belong to Catholic families, and that the wife of President Moscicki is chairman of the Executive Board, upon which are also former Minister Zaleski, the Minister of Transporta-

tion, the American Minister and the Mayor of Warsaw. The Cardinal's warning is based on a Vatican decree of Nov. 5, 1920, of Pope Benedict XV. The dispatch quotes the Cardinal:

"I warn the Christian population under my leadership against the evil influences of the Y. M. C. A. on Catholic youths. I base my warning on the Pope's decree, dated Nov. 5, 1920. The Y. M. C. A. is neither Polish nor Catholic. It is supported by Protestants and heretics, and anyone who gives a cent to this institution is harming the Church and Polish youth. We cannot give our Catholic youth to this American heresy born and bred of Protestant propaganda which is now being spread over the whole world."

It appears that the budget of the organization last year was 840,000 zloty, of which only 180,000 came from this country. Only five Americans are now in its employ. The General Secretary is head of a department in the Ministry of Education, and the Secretary of the Warsaw branch is the Dean of the Medical University, and the Director of the Cracow University is Secretary in that city.

Next month we shall give a review of the whole Marshall-Smith episode, made impossible for this issue by the dates on which the Smith reply and Marshall rejoinder appeared.—For 10 cents in stamps we will send six copies of Dr. Parker's address "Is Governor Smith a Political Modernist?"

## A CURIOUS PROPAGANDA LETTER

In the New York "Times," Feb. 27, 1927, was a letter by one Everett Radcliffe, Beverly Hills, Cal., in which the second paragraph contains the statement "that what is taught by her [the Roman Church's] authority to clergy and laity alike, and verified by all her authorities and text-books on the subject, is quite consistent with all American principles."

To anyone having any knowledge at all of the fundamentals of the Roman Catholic political principles that form part and parcel of the religious cult, such a statement will appear most amazing, in view of the fact that it is flatly contradicted by many official Vatican utterances that are easily accessible to anybody. Good collections of these in small compass will be found in two booklets: "The Mind of the Vatican on American Political Institutions," and "The Thrones of the Papal Viceroys Set Up in the United States," five cents each, from this office. Others will be found in nearly every issue of this Magazine for the last fifteen months.

Others will be found in "The Great Encyclical Letters of Pope Leo XIII," Benziger Brothers, New York, on every page from 110 to 127; 130 to 134; 141 to 146, and 148 to 160. These items also contain the plainest possible refutation of Mr. Radcliff's assertion that "the principle of political toleration of all religious beliefs has been recognized by Protestant and Catholic States alike." While it may be true that many Catholic

States have laws permitting freedom of religion, the priests in those countries all do their utmost to render those laws inoperative.

In view of the recent Vatican action in the Marlborough-Vanderbilt divorce case, and of the Decree "Ne Temere" which exercises jurisdiction over the non-Catholic party to a "mixed marriage"; of the Bull "Unam Sanctam"; the Encyclicals "Immortale Dei" and "Libertas Praestantissimum" of Leo XIII, and "Quas Primas" of Pius XI, it seems odd that Mr. Radcliff should say: "The Pope only imposes his authority upon those who willingly embrace it." If his citation from the Catholic Encyclopedia that "the same measure of respect which a Catholic claims for his religion must be shown by him to the religious convictions of non-Catholics" is correct, the writer of that sentence is in direct antagonism to both Popes mentioned on that point; and we must conclude that he wrote it on the principle that the end justifies the means.

The Italians have a well-known epigram, "Roma viduta, fede perduta" ("Rome seen the faith is lost") Martin Luther being the most conspicuous example of its truth; yet Mr. Radcliff says that the reason why the Pope "objects to the Methodists' work in Rome" is that "when people are already leading good Christian lives there is no reason why Christianity should be further dissipated with more divisions and sects."



Of course, what kind of Catholics are "right-minded" is a matter of individual opinion, and possibly Mr. Radcliff himself "would not deny the utmost freedom of religion to all." But such Catholics would not be considered as "worthy of the name" by Pope Leo XIII, who says on p. 132 of the book mentioned above: "First and foremost it is the duty of all Catholics worthy of the name . . . to endeavor to bring back all civil society to the pattern and form of Christianity which we have described." In the preceding pages he has denounced in various paragraphs every form of civil and religious liberty, and on page 126 freedom of religion to all is specifically denounced.

Minnesota.—"Enclosed please find check for \$2 to renew my subscription for two years. I have been a subscriber for many years, and have loaned the Magazine to very many Catholics. I have received some five hundred of them into the Presbyterian Church. My age and ill health have compelled me to give up the active ministry, but I continue the work as I find opportunity. I sympathize with you and pray for you. I wish Protestants were more wide awake in regard to the teachings of the Papacy and its aim, especially in this country. May God bless and prosper His cause in your hands."

A practical evidence of appreciation of this Magazine has come from Australia in an inquiry for terms on bulk packages of 25, 100 and 250 copies.

### CATHOLIC "LOYALTY"

In a report of an address by Rev. E. L. Curran, dean of Cathedral College, Brooklyn, given the previous day at a local K. of C. breakfast, the Brooklyn "Eagle," April 4, quotes the priest as saying that the Roman Church "has nothing to fear from official America," which suggests his belief that politicians of both parties can be relied on to take their orders from the Pope's agents.

In view of all the talk about the alleged "loyalty" of the Pope's subjects to this country, and its laws, it will seem odd to some that this priest "deplored the tendency of the Church to hold back and not express its opinion of the Eighteenth Amendment. 'Unfortunately, we as priests and laymen have held our silence too long. I regret that the Catholic Church has not worked more strenuously against this hypocritical law. The Church favors temperance, but not anemic prohibition that seeks to prohibit yet cannot and does not prevent.'"

There is a wide-spread impression that the high priests of Rome expressed the "opinion" of the Church with clearness when the three Cardinals expressed themselves, after a foolish Protestant had addressed Pope Pius on the matter of Catholics keeping the law. Many people regard the priests and people whose first allegiance is to an alien priest constitute the main body of the would-be nullifiers of the prohibition

law. They are certainly working hard to put the most prominent "nullifier" into the White House. Of course, Dr. Curran's assertion that "Prohibition seeks to prohibit, yet cannot and does not prevent," is absolutely false. It does most undoubtedly "prevent" much drinking by causing the absence of easily accessible liquor shops in prominent places. As a fact the law is observed by the vast majority of the nation, and those who howl the loudest about lack of "enforcement" are those who do not wish it to be enforced, but want the liquor traffic reinstated all the country over. In the Brooklyn "Eagle," April 11, Father Parsons, Editor of the Jesuit organ, "America," is quoted as saying in reply to a question from a "wet": "Don't you agree that prohibition has certainly not settled the liquor question right?"

"I certainly do agree—that no question is settled until it is settled right. As a matter of fact, my magazine has been thundering against prohibition since it went into effect." And yet we presume that this priest considers himself "loyal" to the Constitution; and from Governor Smith, if elected President, we could expect—judging from some of his official acts as Governor—"loyalty" of about the same brand.

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"The Reformation and Its Effects" is a useful booklet for those who have never given much time to Sixteenth Century history. It is in question and answer form. Price 10 cents.

### "Ne Temere" Conflicts With U. S. Law

The New York "Times," April 3, reported Father Parsons as having said the previous day in Brooklyn that the writer of the Letter to Governor Smith in the April "Atlantic Monthly" "believes that the Catholic Church holds a doctrine which will inevitably some time or other bring it into irremediable conflict with the United States. Incidentally, of course, he will admit that it has never done so."

While the "conflict" is not "irremediable" the alien Roman Church may be said to have been in conflict with our marriage laws ever since the promulgation of the "Ne Temere" Decree in this country. This Decree sets up Protestantism as a bar to marriage with a Roman Catholic—thus overriding the laws of every State and Territory in the Union, none of which do this thing.

Further: When a priest tells a Catholic that he or she is not married because the ceremony was performed by a civil officer or a non-Catholic minister he is in conflict with American marriage laws.

Further: While a man may not be in conflict with American law, he is certainly in conflict with the general ethical sense of the American people if he signs a pre-nuptial agreement by which he promises that unborn children of his marriage shall be brought up in a religion that he does not regard as good enough for himself.

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